

CHAPTER 4: THE MANAGEMENT SYSTEM OF DAWOODI BOHRA LEADERS FOR MAXIMUM LITERACY RATE THROUGH QURANIC EDUCATION.

Research methodology: Field surveys

Expert interviews

Relevant Websites

Introduction: As in Islam, Allah has stated that Al-Quran is in the highest authority of all books. The prophet of Islam, Mohammed Rasoolullah S.A.W has conveyed this message to his followers that it is compulsory on every Muslim man and woman to be literate. The Dawoodi Bohra Spiritual leaders have been striving in each era to bring maximum literacy rate in their community. Every leader in his era had developed some system to educate people. In the era of the 51st, 52nd and the 53rd Spiritual leaders, many educational institutes were built and with time and need of the hour they are more organized and technology based. Not only religious education but also secular education has been undertaken. The Quranic education system is not only specified to children but every age group has been covered by the Spiritual leaders and different systems have been developed for this purpose under their leadership. This sub-topic covers the following:

4.1: Al Madrasah

4.2: Madrasah Saifiyah Burhaniyah (M.S.B)

4.3: Al Jamea Tus Saifiyah

4.4: Ashara Mubaraka

4.5: Asbaaq

4.6 Mahad-al-Hasanah Buhani

4.1 Al Madrasah:

Introduction: The Madrasahs are part time schools for religious education to teach cultural values and all that is related to Quran which includes reading, memorizing and understanding it to some extent. It is also known as Islamic Educational school.

The Dawoodi Bohra Spiritual leaders have established madrasahs in every place where the Dawoodi Bohra people reside whether a big or small place, or with large or sparse population. Not only in India, have they established these madrasahs but also in foreign countries including the European countries.



Pic. The Spiritual leader beginning the Qur'an of children.

Purpose of madrasah education: The aim of these schools is to create a balance between religious as well as worldly affairs.

Age criteria: When a child reaches 5 years of his age and is promoted to Sr. KG in schooling, he gets admission in Pre-first in madrasah. It is obligatory on every child to take this education from 5 years to 16 years.

Span of madrasah education: A child has to study for 11 years from pre-school (Atfaal), 1st to 10th standard in madrasah. They go to madrasah for 5-6 days a

week for 1 to 2 hours everyday. In very small places the madrasahs are held on weekends.

Madrasah educational records: The records of education taken in madrasah of a child is reflected for his lifetime in his ITS records.

Madrasah infrastructure and facilities: There is a special infrastructure for madrasahs in almost every place. These infrastructures have the facilities of computers, T.V sets for audio visual teaching, sound system and projector. In some places SMART board facility is also available. In case if any town cannot afford the infrastructure amount or any places who cannot bear the expenses of madrasah or its teachers, the Attalim department takes the responsibility but no town is left deserted from madrasah education because of the incapability of people to bear the expenses.

Madrasah teacher's criteria: The madrasah teachers are allocated from the central department of Attalim. Teachers may be students passed away from Al Jamea tus Saifiyah, The Arabic Academy or the ones who have been given special training through Zainabia. These teachers are known as Moallims.

Course Structure: From Std. 1st to 10th, the students are given knowledge of Al Quran step by step by a division of various subjects like Fiqeh, Hiqm etc. Step by step memorization of Quran of the 30th chapter is done till the child reaches the 8th standard. Then for consecutive two years, continuous revision is taken in 9th and 10th. The capable students are supported to memorize more chapters of Quran. Even a slow learner is able to memorize 30th chapter through this system. A child learns to read Quran fluently by the end of 1st std. While the below average student learn in 2nd and the slow learners are able to read Quran fluently when they are in 3rd or 4th std. It is the responsibility of every teacher who is appointed to treat the student as his own child and literate them.

Assessment of child: A monthly assessment of child is done in every madrasah. The child does not know that he is being assessed i.e. there are no pressures of exams till std 4th. The monthly progress report is sent to the parents to be assigned by them. The children between std. 5th to 10th have to give a monthly test.

Extracurricular activities: Besides the curriculum for students, there are stage programs, sports for children like any other regular school. From the very beginning of their early age, the children of madrasah participate in voluntary contribution to serve the society so that social values and empathy is inculcated from a very early age.

Teaching Techniques: Every teacher uses 5 steps lesson teaching techniques.

- a. Introduction
- b. State of Aim
- c. Presentation: Audio, Visual and Activity(Task)
- d. Recapulation
- e. Evaluation: Done through activity.

Assignments of each lesson are then given.

The Quran memorization techniques that are used in madrasah are- Group recitation, repetition and audio.

Span of management in madrasah: Each place has madrasah committee who looks into the issues of it. The complete Madrasah system is controlled by the Attalim department who has a head. The span of control is explained through the following figure. The information, instructions and orders are conveyed from top to bottom through emails whereas reporting is done upward.

Reporting: All Moallims of town report to their head moallims with their check list of work done in the month. If anything is pending, they have to complete next month. The head moallim reports to the masool who sends a summarized report to the Jamiat masool. He discusses these reports with Mushrif. Some of the serious issues are presented to the head of the department and it is then worked out.

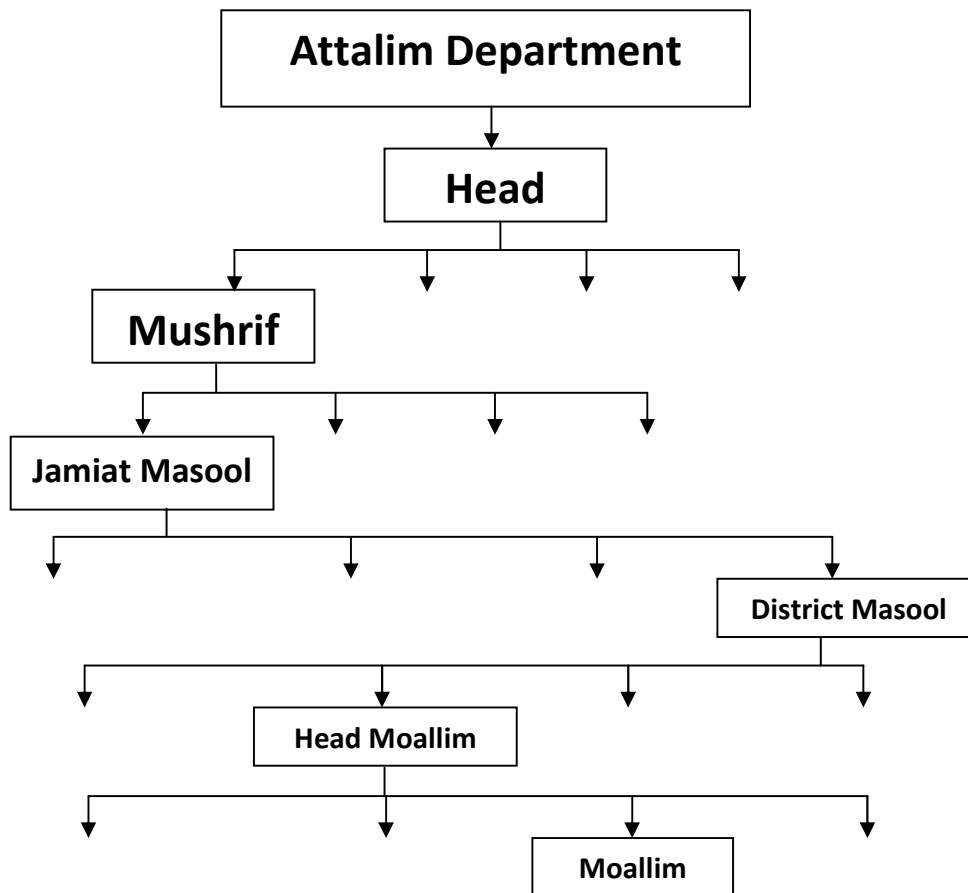


Fig. No.7: Span of management in Madrasah

Teacher’s training programs: There is a minimum of one training program of experienced teachers to upgrade themselves with new teaching methods. For new faculties there may be more training sessions to achieve the best level of teaching.

Examination and Certification: There are three examinations conducted for each standard every 3 months.

1st term

2nd term

Final exam.

For the 1st and 2nd term exams, the masool of the area visits the place to conduct the exams. For the final exams, an external is sent through the Attalim department to conduct it. The question papers are prepared by the Attalim department.

Three board exams are conducted in the 4th, 7th and 10th standards when the children have to travel with their teacher to another town, the centre of examination. The certificates are centrally provided to the board students by the Attalim department, Mumbai.

Mehroomeen list: This is the list of names and details of children who have not attended the madrasah. This list can be viewed by town teacher in the Attalim website. The teacher(Moallim) of the town takes the responsibility of followowing up those children and make them attend the madrasah.

The following table gives the details of the madrasah going students in Dhule district.

Sr. No.	Places	Houses	Students
1	Shirpur	60	53
2	Dhule	120	76
3	Boradi	5	4
4	Korid	8	2
5	Sindkheda	10	0
6	Songir	6	4
7	Pimpalner	12	0
8	Dahiwel	7	0
9	Sakri	0	0
10	Nardana	5	Study at Dhule Madrasah
11	Dondaicha	38	18

Table No. 4: Madrasah students (Dhule district)

Conclusion: From the overall study of the Madrasah system managed under the Dawoodi Bohra spiritual leadership, it may be concluded that it is a very controlled system and managed so well that each and every child who deserves education is taken care of. The leaders have focussed on the right to education of a child till standard 10th which is completed parallel to the school education of a child. The system develops the child in such a way that he or she can lead a balanced life. The parents of these children are satisfied for their children to be developed as good patriotic citizens. Though Madrasahs are for religious education, but the leaders have used all the technicalities required to satisfy the need of time. Due to this system of education there is maximum literacy rate in the community. Through this system, the sense of equality is developed in the child in any part of the world because same teaching procedures and syllabus are applied.

4.2: Madrasah Saifiyah Burhaniyah (M.S.B)

Research Methodology: Primary data: Expert interview, field survey.

Secondary data: Relevant websites

Introduction: MSBs are educational institutes whose founder was the 52nd spiritual leader, Dr. Syedna Mohammed Burhanuddin (R.A). These academic institutes are a combination of regular education along with Qur'anic education of deen from nursery to grade tenth. The first MSB was founded in Nairobi, Kenya in the year 1405 Hijri/1984/85 A.D Since then, throughout the world in various countries, there are 23 MSB education institutes which provide education par excellence. The aim of all of these institutes is to focus on the Holistic education and groom the children according to the culture of Bohra community. The philosophy behind this education is to foster an Islamic way of thinking in the light of Qur'an about all aspects of learning various subjects.

Vision of the Dr. Syedna Mohammed Burhanuddin:

"MSB Educational Institute will try that its students gain learning from adolescence in consonance with Deen. At the point when our understudy leaves the school his/her instructive standard is high to the point that he/she is qualified for admission to the best higher instructive establishments of the world."

Objectives of MSB institutes:

- To offer the best training for youngsters and prepare them to exceed expectations in all kinds of different backgrounds.
- To perceive and support the improvement of the understudies' potential and abilities.
- To create character through the teaching of good values.
- To foster fabulousness in the 3R's Reading, Writing and Arithmetic.
- To support great citizenship qualities.
- To energize autonomous considering.
- To create aptitude sets to end up self learners.
- To create inventiveness through human expressions.
- To create authority in dialects for correspondence and information securing.
- To create physical wellness through an improvement wellbeing system.
- To empower our understudies to be autonomous self-coordinated people, arranged for college training.
- In a nutshell to end up deep rooted learners

Academics: Arabic is taught as a language from 5th to 10th which includes its basic in grammar and wide range of vocabulary.

Initially Qur'an was taught as a subject, but since the time, Syedna Mufaddal Saifuddin (TUS) presented the vision of 'One hafiz in each House', after the morning assembly there is half an hour of memorisation session and at the end of the school there is a revision period of Qur'an memorisation.

The various subjects are taught as per the guidance of the council but hand in hand the similar studies are connected with Al Qur'an and its teachings. For example Interest is a topic of maths, the topic is taught to the students but consecutively they are taught the teachings of Qur'an relevant to the same topic. The various subjects are taught in the same manner. Up till std 10th, the children are taught 5 languages.

Timing Schedules:

Throughout the world, all the MSB's follow the same schedule. The school starts at 8 a.m. and ends at 3 p.m. There is a break for Namaz in the afternoon where all children pray together in a prayer hall. Nagpur MSB has a Masjid in the school premises. Once a week, either on Thursday

of Friday according to the convenience of the institute, lunch is there to teach the etiquette of eating food together. The periods of secular studies and religious studies are intermingled.

Teaching Methodology:

- The teaching includes kids focussed and inquiry driven methods.
- These institutes give an inventive learning environment.
- The students in the classrooms are encouraged with self coordinated learning and creativity in thinking.
- Different teaching models are upheld to enhance thought process.
- The teaching techniques are expelled from the pedantic methodologies conventional in various countries.

Faculty:

The faculties selected for the secular studies are as per the norms of the ICSE council. For the purpose of Quranic Studies the faculties are individual passed out from Al-Jamea-tus-Saifiyah, the Arabic University. There are some who have also done courses in Cairo, Al-Azhar university and Yemen and are teaching in MSB.

Teacher's training:

Every institute has its own orientation and training programs for their teachers. But the head office organizes high level training programmes for the teachers on international level class wise or subject wise.

Management and reporting:

The principal is head of the regular academics and manages all issues of the school. The Masool is the head of the Arabic and Qur'anic studies and has Muraqibs under him. The principal and masool work in synchronisation with each other. Both have to report to the head office in their area of work. 4 to 5 MSB's come under one incharge where one has to send their reports. There is an overall head of the department who is the family member of the spiritual leader. Major issues and decisions are taken by him.

Conclusion: On the basis of the primary and secondary data available, it can be concluded that the teaching methodology provides a child centric learning environment which are in line with the recent philosophy of teaching. These MSB institutes have stuck to the vision of the 52nd spiritual leader, Dr. Syedna Mohammed Burhanuddin (R.A) that the students should be enabled

to become an entrepreneur with solid professional base. The system of education in these institutes is such that the upbringing of the students is in the light of Qur'an teachings but consecutively learn in academics which is in line with any country regular educational system. The students save their time of separately attending madrasahs and also the parents are free from the tension of inculcating Islamic culture in their children as they grow.

4.3 Al Jamea-tus-Saifiyah: The Academy of light.

Introduction:

Al Jamea -tus-Saifiyah is the highest level of Qur'anic educational institute among the Dawoodi Bohra community. It is a prestigious institution of knowledge and psychology based in the city of Surat, Gujarat. Incepted in as early as the 18th century, it is one of the oldest institutions of teaching and learning. It's benefactor and sole patron is the head of the Dawoodi Bohra community, a sub-sect of the Shia-Ismaili lineage believers, who is recognized as the representative of the imam in seclusion as the Dai-al-mutlaq (the fully authorized vicegerent)

As the name suggests Al-Jamea-tus-Saifiyah is a university affiliated to 'Saify', i.e. this university acquires its name from two prolific spiritual leaders who were champion scholars and intellects of their time, the first being Dai-al-mutlaq Syedna Abdeali Saifuddin(R.A) who found this university and initially named it al-Dars-us-Saifee, (the madrasah of Saify), and then a hundred years later, his heir, Dai-al-mutlaq Syedna Taher Saifuddin(R.A), who brought about numerous changes in the structural and educational infrastructure of this elite university and renaming it as al Jamea-tus-Saifiyah.

With the wear and tear of the ages, al Jamea-tus-Saifiyah has withstood all the incredulity and educational reforms of the times to breed and prepare a community of leaders, reformists, teachers, educators, civil service-men, etc. In the light of the words of al-Qur'an-al-majeed (the holy book pertaining the word of Allah revealed upon his prophet Mohammed (S.A.W): 'from darkness to light'

Al-Jamea-tus-Saifiyah constantly strives courtesy, a strong educational curriculum and a robust faculty of professors and scholars to elevate the status and enhance the overall understanding of

its students about modern day society and help them to serve it in the light of this educational upbringing.

In the present leaders era these institutes are in Karachi, Pakistan, in Nairobi (Kenya), in Marol (Mumbai, India) along with which is in Surat.

About:



Al Jamea-tus-Saifiyah is an Arabic institution situated primarily in the city of Surat in the state of Gujarat, India with her sister academies in Mumbai (Marol), Karachi (Pakistan) and Nairobi, Kenya.

Heralded as one of the oldest learning centres of India, al Jamea-tus-Saifiyah is the foremost institution of Arabic and Islamic studies in the Dawoodi Bohra community where thousands of students migrate toward to enrol into a formidable course spanning 11 years.

Benefiting from state-of-the-art facilities and under the tutelage of qualified professors and administrators al Jamea-tus-Saifiyah facilitates for its diasporas of different cultures a wide range of opportunities and curriculum in diverse fields of knowledge and imbibes within them moral values to help them serve the society better on the larger front.

Academics:

The Fatemi Philosophy of education

Allah Almighty is the wellspring of all information and this learning is given to mankind through the protection of heavenly disclosure in conjunction with His prophets. In light of this essential Islamic conviction, the Islamic-Fatemi theory of instruction embraces and advances any information that improves one's comprehension of the Almighty, His disclosure, His creation and empowers His subjugation. Such information is intrinsically "Fatemi" in nature, regardless of whichever field of study it might be ordered in today.

Fatemi philosophy requires a mix of the transient and profound parts of human life. This philosophy guides an education and is transiently applicable and valuable as well as profoundly satisfying and socially dependable. Any education without most profound sense of being and dispossessed of good teachings is intrinsically inadequate. Thus, instruction established upon Fatemi theory involves the try for scholastic perfection, significant practice, refinement of character and improvement of good temperance. The accomplishment of these qualities results in Takaamul Shaksi: A Well-adjusted Personality.

Rectors:

The 51st spiritual leader, Syedna Taher Saifuddin (R.A) brought about a structural and functional change in the curriculum of al Jamea-tus-Saifiyah. He personally oversaw the standardization of the syllabus of each class and wrote numerous memoranda and treatises which were instilled into the curriculum of al-Jamea. Being a resplendent author and poet himself, he sought great interest in the working of this institution and always wished for its success and ascendancy in the trek for knowledge. For this reason, he appointed his son, a prolific figure in the world of laureates, Dr. Yusuf Najmuddin as the first rector of al-Jamea-tus-Saifiyah who oversaw its functioning and spearheaded the educational reforms and scholastic change that revolutionized teaching ethics and paved a new way into the world of teaching and learning.

After the demise of Dr. Yusuf Najmuddin, the successor of Syedna Taher Saifuddin (R.A). the 52nd spiritual leader, Dr .Syedna Mohammed Burhanuddin(R.A) appointed his worthy successor and son, the 53rd Dai-al-mutlaq, who at that time was not proclaimed publicly as his successor, Dr. Syedna Mufaddal Saifuddin (T.U.S) and his esteemed two brothers and son namely Shehzada Qasim bhaisaheb Hakimuddin (dm), Shehzada Abbas bhaisaheb Fakhruddin (dm) and Shehzada Qaid Johar bhaisaheb Ezzuddin (dm) respectively.

Thereafter, after the sad demise of the illustrious leader and visionary; his holiness Dr. Syedna Mohammed Burhanuddin (R.A), his successor upon accession to the throne of Dawat-e-hadiyah i.e. the prominent Dai-al-mutlaq his holiness Dr.Syedna Mufaddal Saifuddin (T.U.S) rested the duties of the fourth rector upon his son, the eminent scholar Shehzada Dr.Ja'afar-us-Sadiq bhaisaheb Imaduddin (dm) withholding the former 3 rectors in their prominent posts.

Amongst the myriad duties of a rector are keeping an eye over the daily schedule and annual routines implemented in al-Jamea-tus-Saifiyah and to ensure that necessary steps are taken to ensure the health and safety of the students, culturally, socially and economically and also to introduce state-of-the-art learning models and techniques so that the seeking of knowledge becomes more pro-efficient.

Amongst the educational duties, other than promoting sound inculcation through research and reasoning, the rectors of al-Jamea-tus-Saifiyah maintain a strong order of discipline by shunning the usage of electronic gadgets such as mobile-phones and radio devices which causes hindrance between a student and his quest for knowledge.

With the unprecedented supervision and commandment of the rectors, al-Jamea-tus-Saifiyah has grown from strength-to-strength and continues to grow as a symbol of erudition, a centre of learning and an institution of knowledge and values around the world.

Infrastructure: Notion of Qur'anic Education:

The notion of Qur'anic education has been symbolised significantly in the sanctums of al-Jamea.

Some illustrative examples include:

- 1) The honey-comb hexagonal schematic structure of the teaching block of al-Jamea.
- 2) The hexagonal shape carved into the balconied façade of both the teaching block and the hostels of students.

This ideology of design is inspired from what Allah (ta) has stated in the Qur'an (يخرج من بطونها شراب مختلف ألوانه فيه شفاء للناس)...

Out comes from their(honey bees) bellies, different kinds of (honey), which has cure for the masses.

The underlying message from this verse from the Qur'an and the architectural style of al-Jamea is equivalent to what Imaam Ali(as) has stated, i.e,

'Be like a honeybee which consumes not but pure and excretes not but pure' (i.e it secretes honey)

This style of building is a reminder of the philosophy which imbibes a message into the students of this illustrious institution, and i.e.

They should track into the honeybee's footsteps in their quest for knowledge and like her make an effort to learn and understand all that is pure and authentic and also give back from their share of knowledge and expertise to the society all that is nothing but pure and genteel.

The phenomenal 5 floor library of al-Jamea has a very unique floor situated in its sanctum which is called al-Zawayah-al-Fatemiyyah-al-Ilmiyyah, which has a storehouse of books published on various notions and subjects.

The salient features of this floor include:

- 1) The literal Arabic term 'zavya' which is the singular of zavaya means 'an angle' Thus this floor is divided into different zavayas or angles where each book is encoded into a certain cubicle also called 'zavya'
- 2) The encoded books include exclusive off set published books authored by the Fatemi authors and poets and other unique and invaluable assets.
- 3) There are four zavayas divided upon the respective eras of the Fatemi Imams in Misr (Cairo), to the Duat of Yemen and culminating toward the works of recent and present day Duat mutlaqeen (R.A)

These detailing are an essential to understand the importance of this particular place in the library of al-Jamea and especially to sum up the educational forum of al Jamea as the zawayas have been designed as cubicles constructed in four corners with the middle construction being solely of QURAN. The middle section is an exclusive enclave where different texts and types of Quran and books about the Quran are available. It (the building of the Quranic enclave in the middle) is a designator towards the concept of knowledge flowing from the Quran to all parts of the world and that is the fundamental ideology of the Quranic-Islamic educational concept in al-Jamea-tus-Saifiyyah.

Faculty:

The faculties to teach in Al Jamea tus Saifiyah in any of the four institutes are selected by the rectors on the basis of the 11 year academics of his/her life in Al- Jamea. There is no interview or application system to become a faculty here. The right to decision solely depends on the final signature of the spiritual leader of the era.

Admissions:

Aljamea-tus-Saifiyah acknowledges applications from male and female understudies from the Dawoodi Bohra group. For the most part, an understudy selects in the wake of passing the seventh year or evaluation of essential training and gets admission in the first standard of Al-Jamea's eleven year studies. The confirmation process and selection test all happen on the web. The beginning acknowledgment of a forthcoming understudy's application is dependent upon essentials, for example, age, quality and degree of remembrance of the Quran Majeed and familiarity with the English dialect and Dawoodi Bohra group vernacular, Lisan al-Dawat. The assessment of the candidate is on general learning, arithmetic, basic considering, spatial and critical thinking abilities. Today, in spite of four grounds, Al-Jamea-tus-Saifiyah is just ready to acknowledge around one out of each five applications.

Schedule:

The schedule of a day at al-Jamea-tus-Saifiyah is always commenced by a two-hour long session of the memorisation of al-Qur'an which sums up its core importance in the educational system of al-Jamea. The students recite, learn and try to render the message of al-Quran and spend the whole day in the light of what they learned or read from the Quran in the morning periods. As the memorisation of al-Quran is an audacious task, the students after being dismissed in the evening indulge their time into memorisation late into the night. Thus it is safe to say that the larger part of a memorising student's time is indulged in the revision and further memorisation which proves beneficial to him during and after he has completed his task of memorising the Quran by heart, i.e. in his senior years, when he/she is obligated with the task of writing a thesis, the verses from the Quran enlighten his path towards opening new doors of knowledge and research.

No sooner is the student admitted in al-Jamea-tus-Saifiyah, he/she starts getting acquainted with the Arabic literature, which is the ultimate language of Quran. Day by day, he understands the meaning of new words and in depth learns the grammatical laws of Arabic language. Through this he is able to understand the verses of Quran which enables to memorize Quran with ease. Due to one of this important reason, parents wish that their children get admitted in Al-Jamea.

As the Quran states: “there is not a single wet or dry thing but has been mentioned in the al-Quran”(ولا رطب ولا يابس الا في كتاب مبين)

In the light of this verse, the students quest into the fields of research and exploration paving into new frontiers of scholastic expertise and individual brilliance.

After the Quranic memorization session, normal classes are conducted till 4.30. There are separate classes for girls and boys up till 7th standard and in the higher standards the classes may combine depending on the strength. Normally in the initial standards the strength in each class may vary from 15-20 only.

After the classes, there is sports time which is separate for boys and girls which is compulsory to attend as it reflects the result of the academics. After evening Namaz, there is group revision. Then after the dinner, the students prepare for the next day.

Curriculum:

The 11 years of Al-Jamea-tus-Saifiyah curriculum includes the memorization of the entire Quran. The course structure related to language, social studies, mathematics, and exact science is relevant to the oxford level. Besides this the main focus is on the teachings of Fatemi philosophy and the books that are studied here are from the time of Imams and former Duats i.e. the books that were written by them. When the student reaches the 11th standard of al-Jamea he has to specialize and write a thesis on any of the subjects of either Arabic Literature or History or Islamic laws. The institute has designed its own syllabus and policies. Therefore it is not affiliated to the government educational system. For this purpose, side by side the students are helped to give their tenth and twelfth grade exams from outside so that if a student wants to do further studies, it becomes easy.

Examinations and assessment:

There are three exams conducted at the same dates in all Al-Jamea institutes of the world in each academic year. Besides this every month a student has to submit two essays, one in English and the other in Lisan al Dawat/Arabic (from standard fifth).

At the end of each academic year, the His Holiness (tus) holds an annual examination where the rectors with his due permission hold sessions of oral examinations of the elder students from years 7 through 11. The students are given an opportunity to sit in the examination hall in front of their spiritual teacher and mentor; the His Holiness and answer to the questions put forth by the supervising rectors.

The assessment of the students not only depends on the marks of the academics but on the overall behavior and participation in extracurricular activities of the year on the basis of which they are promoted to the next standard.

Future scope:

The responsibility of the student's career that passes out from any of the standards of Al-Jamea-tus-Saifiyah is borne by the Spiritual leader. The life of even the weakest of the student of Al-Jamea gets settled. If the student wishes to do his own business or opt for another career, with due permission of the leader he may do so. Any student, even if he has been a student for one year in Al-Jamea gets privilege and respect in the society.

Conclusion:

The motto of every learning institution is to promote thriving learners onto new platforms of discovery, erudition and knowledge. Al-Jamea-tus-Saifiyah, likewise upholds the same principles and boasts of a proud history of innumerable alumnus who came there, stayed for their due course, trained rigorously and passed out with an esteemed identity and mettle to serve the community with a fortified resolve.

The educational system governed by the Islamic-Qur'anic pattern directs the students to those fundamental ideals that the Quran has spoken of and advocated which include

- 1) The obligation of acquiring the righteous knowledge and not giving into temporal infatuations.

- 2) The welfare of all mankind, maintaining an aura of peace and prosperity and condemning the elements of hatred and enmity.

Al-Jamea-tus-Saifiyah is complete leadership development institute, the responsibility for employment and a fruitful living is taken by the spiritual leader of the era.

4.4 Ashara Mubaraka- The Quranic Education system for all ages.

Introduction:

Ashara Mubaraka is a yearly gathering of first ten days according to the Islamic calendar of the Dawoodi Bohras worldwide. These are the days of remembrance of Imaam Hussain A.S, the grandson of Mohammed, the Prophet. Imaam Hussain was martyred along with his 72 family members and his fellow members in a place called Karbala in Iraq. Apart from this people gathering from the event are taught various aspects of Quran and better living creating bond and attachment among the people of the community. Quran being an encyclopedia with vast depth of knowledge, it is practically not possible for any Muslim to decode the verses of Quran and one may not interpret it correctly. By attending Ashara mubaraka, the community members are helped to grasp the actual aim and meaning of Quran. The Dawoodi Bohra Spiritual leader takes great efforts for the community members to attend it for these ten sermons which are held during the first ten days of Moharram month of Islamic Misri calendar. This gathering of 9-10 days is a type of crash course of Quranic education every year which according to the spiritual leader, benefits a person at all ages. These gatherings are held at every place of the world wherever Dawoodi Bohra reside and a huge gathering of the event takes place with the Spiritual leader anywhere in the world chosen by his holiness where thousands of Dawoodi Bohra's participate.

The following table gives the details of the places of Ashara Mubarak gatherings with the spiritual leader:

No.	Spiritual Name	Leader's	Hijri year	English year	Personally Attended	Place
1	Dr.Syedna Saifuddin	Mufaddal	1437	2015	25 Thousand	Houston, U.S.A
2	Dr.Syedna Saifuddin	Mufaddal	1436	2014	1.25 Million(Approx)	Surat, India
3	Dr. Syedna Saifuddin	Mufaddal	1435	2013	1.10 Million (Approx)	Mumbai, India
4	Dr. Syedna Burhanuddin	Mohammed	1434	2012	90 Thousand(Approx)	Surat, India
5	Dr.Syedna Burhanuddin	Mohammed	1433	2011	1.50 Thousand(Approx)	Mumbai, India
6	Dr.Syedna Burhanuddin	Mohammed	1432	2010	1.30 Thousand(Approx)	Mumbai

Table No. 5: Ashara Mubarak gatherings of Spiritual leaders

Ohbat Ashara Mubarak: Preparation for attendance

The words of the Spiritual leader have a great impact on the fellow members of the community. Therefore three months prior to Moharram, messages of the Spiritual leader are conveyed worldwide via audio video communication at regular intervals and continuous follow up is taken.

At every place the representative of the Spiritual leader organize gatherings to aware people and obtain the data creating awareness for people to attend Ashara. The purpose of this is to sort out any difficulties faced by an individual in attending the gathering. Various community members are assigned to sort out the difficulties of the Dawoodi Bohra community members of each town.

The management of the event:

No sooner is the congregation of the Spiritual leader declared, wherever in the world, the ITS department opens a site where the Dawoodi Bohras who wish to attend the Ashara Mubarakah can register so that arrangements can be made possible. The registered members have to obtain permission. The event organizers make various arrangements for the convenience of the members. Various offices are set few days prior to the event date on the venue. The different volunteers from throughout the world reach the venue and hold their respective offices. The different offices that are set up are as follows:

- 1) Ashara Ohbat office: This office takes up follow up of Ashara event from all parts of the world.
- 2) ITS office: This office does ITS scanning of the member's arrival and departure during the sermons so that the management can be properly done. Also it is
- 3) Audio video relay centre: The sermons of the Spiritual leader are telecasted in various parts of the world and also in the venue masjid and the various centres of the event. For this purpose, this office is set.
- 4) Mawaid centre: During the discourse, the attendees are provided with lunch and dinner. For this purpose, this center does all the provisions required from the assembling to volunteering the people during lunch and dinner.
- 5) Transport office: This office takes the responsibility for facilitating the attendees to and fro from their accommodation to the venue.
- 6) Burhani Guard's International office: This office sees the flow management throughout the event.
- 7) Photography committee office: The management and delegation of capturing the pictures and videos of the event is done through this office.
- 8) Project management and procurement committee: This office undertakes the procurement for the devices and appliances used during the event. Procurement is processed only if the respective head of the department approves it.
- 9) Accommodation office: This office plans and executes the arrangements of accommodation during the event so that the people coming there can stay peacefully.

- 10) Busaheba ladies waaz office: The office holders make the sitting arrangements of the ladies in the venue Masjid and periphery and issue their passes.
- 11) Muntasebaat office: They undertake the explanation of the sermons among the ladies.
- 12) Tazeen office: This office undertakes the decoration for the event. Each and everything that is decorated is in the light of Al-Quran. The backdrop behind the stage of the spiritual leader is also based on the verse of Quran.
- 13) Waaz Talaqqi office: They undertake the explanation of the sermons among the men.
- 14) Ikhtebasaat committee: The Ikhtebasaat committee office discusses and executes the printing of the sermons daily.
- 15) Nazaafat committee office: To maintain cleanliness, the jobs are delegated here.
- 16) Mahad al Zahra office: This office undertakes the responsibility of memorization of Al-Quran and to motivate the people for memorization.
- 17) ITNC committee office: As Quran speaks about halal nikah, as per the complications of marriage now-a-days, the volunteers in this office strive to work as per the instructions of Quran.
- 18) Shabab al Eidizzahabi committee: This office undertakes registration of youngsters interested in social service voluntarily during the Ashara event.
- 19) Student's forum committee office: They counsel and guide the students towards the different educational courses suitable to them.
- 20) Tijarat Rabea committee office: They counsel and guide the community members to do Halal business in the light of Qur'an.

Daily Routine:

From the 2nd day of Moharram until the 9th day, the same routine is followed by the attendees. The 10th day is of mourning when all of them fast with no other activities that day. Every day after the morning breakfast, transportation is provided to reach the venue Masjid and until 10.30 a.m the males and females accommodate themselves according to the passes issued. The ITS cards are scanned so as to avoid mess in seating. Some of them have permanent passes in the venue Masjid where as the

remaining members get chance turn by turn to sit in the Masjid where the Spiritual leader preaches the sermons. Everyone is allocated a block for seating. This place is well equipped with T.Vs and screens for the convenience of the attendees. Sharp at 10.30 a.m. the recitation of Quran begins for 15 minutes. By 10.45 the Spiritual leader arrives and at sharp 11 a.m. His holiness begins preaching the sermons till the time of afternoon prayers. These sermons are relayed live at all relevant centers.

Sermons:



The Spiritual leader preaches the sermons of three hours every day. Each day a special topic is spoken of which gives explanation through the various verses of Quran. Deep explanation and the actual meaning is interpreted in depth is preached through various true historical examples and daily basis practical life examples. How these verses of Quran are related to the various aspects of life is explained. These explanations are done in a very digestive and simplified form so that each one present there absorbs something or the other whether too young or too old, whether a layman or a learned. For e.g. The event of Moharram of 2015 i.e. 1437 Hijri was held in Houston, Texas in America. In the 5th sermon, the topic was 'Wa wajadaka dwallan fa hadaa' which is the 7th aayat(verse) of Surat-Ad-Dhuhaa of the 30th chapter of Al-Quran. To simplify it His holiness explained it through the example of GPS system which is a common basic

need in America to find out ways to reach the destination and how the lady's voice through the computer guides you to your destination. This topic though difficult to understand in depth by a normal person had been explained very simply through various life examples and the verses of Quran were instantly connected. This example also impressively affected the Non-Americans as most of them had rented a car and gone through this experience and also the other community members present there who used transport facility had gone through this experience of hearing some lady giving directions on the cell phone.

Follow-up sessions:

Each day after the sermons through waaz talaqqi and telephonic calls are conducted to again simplify the understanding of sermons.

Waaz Talaqqi:

These are sessions conducted for different age groups by experts for the elders, students and children. Through group discussions and interactions, the teachings of Quran in the sermon are again simplified so that the different age groups can absorb, what has been missed. For e.g. the similar example of GPS was explained in the open discussions of these sessions breaking each part of the given example and helping them understand the topic. For e.g. the seat belts, smooth roads, the loops on the roads were again explained simply to connect the verse of Al-Quran in the sermon.

The children waaz talaqqi sessions were conducted practically by giving them toy cars and explaining by practically go through model roads by using GPS system. Due to this the deep meaning of this vers of Al-Quran could get reimbursed in the minds of childrenand they could take some understanding home.

The people who were sitting in the Masjid were explained in small groups volunteered by the trained experts for the convenience of the attendies.

Call Centres:

The members of this department randomly call the registered members of the congregation among different age groups for gathering information about the understanding of one's individual capacity of the sermons. The derivations of the sermons are expressed by the individuals in a simplified way, some of which are announced in front of all members. Besides this during the event, random national and international calls are made in order to discuss the points of sermons. This also helps them to find out if anyone has not attended. This telephonic discussion helps to develop interest in gaining knowledge from sermons.

Ikhtebasaat:

These are the written versions of the sermons in the mother tongue i.e. Lisan-ud-dawat. The very next day onwards they are distributed amongst the attendees and they are uploaded online for the community members to take benefit of it. Similarly the translated versions of the sermons in English are also printed and distributed and are also uploaded on the website.

Miscellaneous activities during the event:

After the lunch is served to all the attendees, between the break till the evening prayers the time should be utilized best by the attendees. For this purpose various beneficial activities rather than the waaz talaqqi sessions are conducted to keep everyone present there engaged.

Memorization of Quran:

Mahad-Al-Zahra conducts various activities for adults and children to encourage and develop interest towards the memorization of Quran. Besides this the volunteers also listen to people who have memorized the chapters of Al-Quran.

Taaruf camps:

The ITNC members conduct programs for boys and girls of marriage age by counseling them and arranging meetings of the boys and girls for marriage purpose.

Student's forum:

The students who want to pursue education further are counseled and guided to select a proper educational field which suits them.

Evening prayers and get together:

Near the evening prayers, all the other activities are closed and everyone joins the evening prayers i.e. Namaz with the Spiritual leader after which there is experience sharing regarding the sermon of that day by few selected people and then there is Maatam majlis which is a custom followed by Shia's to mourn on Imaam Hussain A.S. who had been massacred in Karbala, Iraq.

This is followed by dinner for all and then they return to their residence through the transport available or private transport. The volunteers of the important respective committees wait till late night for the preparation of the next day.

Follow ups of Post Ashara Mubaraka:

The meaning of Quran verses and the other knowledge that has been spread by the Spiritual leader should be implanted in the memories of the individuals. For this purpose throughout the complete year, various follow up programs are conducted. They are in the form of Quiz worldwide. In every town, after the Ashara Mubaraka gatherings, small gatherings are held and the ikhtebasaat are explained by the experts. During various events, the representative of the leaders in every place also conducts gatherings to explain and discuss the topics of the sermons.

Ashara Mubaraka in the home town:

The community members, who are not able to attend the event with the spiritual leader, attend it in their home places. The representative of the spiritual leader preaches the sermons in the light of Al-Quran. The ITS cards are scanned to find who have attended. The follow-up office from Mumbai obtains the record from the representatives and the volunteers throughout the world. The topics to be preached by the representatives anywhere in the world are centralized to some extent. They have to update the daily progress with photographs which are presented in the main venue of Ashara Mubaraka in front of the Spiritual leader and the public. Two or three sermons of the Spiritual

leader are given live audio video relay. Short recordings of the sermons are also displayed in the home town due to which they can get some benefit of the sermons of His Holiness. The daily routine is followed in the maximum parts of the world. The timings may vary depending on the place and people for maximum attendance.

Conclusion:

From the study of the event of Ashara Mubarakah which is a crash course system of Quranic education of the Spiritual leader, it can be concluded that under the leadership of His Holiness the community has used technology at its best to reach maximum community members so that at least they get some understanding of the Quran. Besides this the management is very well organized to benefit the attendees. The system of follow up is such that if every community member accepts and responds to it positively, he/she is surely going to gain knowledge from it.

4.5 Asbaaq:

Introduction:

The spiritual leaders, with the aim of giving the benefit of knowledge of Al Jamea Tus Saifiyah educational books to the normal people of the community in every small and big town had started discourses known as Asbaaq. The system of Asbaaq is from the era of the 1st Spiritual leader i.e. Syedna Zoeb. Every leader during their era, according to the need of time used their own methodology to educate people. During the era of the 52nd spiritual leader Dr. Syedna Mohammed Burhanuddin with the use of technology had a controlled system of Asbaaq where the benefit of education of Quran through various books could reach the people. The same system is being followed during the era of the 53rd leader Dr. Syedna Mufaddal Saifuddin. The books which are taught in Al Jamea Tus Saifiyah, the Arabic academy of the Dawoodi Bohras in the 11 years of the educational period are superficially taught to the followers step by step. There are 6 to 7 discourses each including 3 books to study and 8 to 10 Arabic poems. Every chapter of each book begins with the verse of Qur'an and the explanation is an extraction of Qur'an.

Permission: Whoever interested after the age of 15 in these discourses are listed in groups and permission to the discourse is granted to them from Alvazarat department. The person who undertakes the discourse also needs to take the permission for the particular group. This person should have been a student of Al Jamea tus Saifiyah. After every discourse new request has to be sent for further course by both the parties.

Period of discourse: If there are regular discourses taken twice or thrice a week, each one may be completed in a period of one year.

Intimation of classes: The asbaaq, throughout the world are controlled by head office, Al Vazarat tus Saifiyah. Centralized software of a module is made through in which the teacher has to select the group, time, date and day. Intimation via email and SMS is sent to the students group as the teacher.

Attendance and intimation: Every time the attendance taken by the person has to be uploaded with the software module, the record of which is kept centralized. If the attendance is less than 80 percent, the person is not applicable for the further course. The teacher has to give the reason to the system about the reason for his absence. Similarly, if the record shows that the person taking the discourse has for more than 200 days not taken the classes, he gets intimation.

The following table gives an exemplary detail of the people attending Asbaaq in Shirpur town of Dhule district.

Sr. No.	Group Name	Males	Females
1	Hashimi	NA	29
2	Dawoodi	10	NA
3	Hasani	NA	35
4	Najmi	9	NA
5	Saify	14	NA
6	Zaini	8	NA

Total	41	64
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Table No. 6: Asbaaq attendees in Shirpur

Conclusion and suggestions: It can be concluded that through the use of technology, the system of Asbaaq which is developed to educate people is so controlled that a proper check is kept about both the parties so that it cannot be manipulated. As it is not obligatory to attend it, interest towards this knowledge might need motivation. Also it may depend on the teacher to develop interest through his method of communication. It may be suggested that the followers should take benefit of this opportunity which is provided by the spiritual in their home towns. Overall the system to reach throughout the world for this type of education is good.

4.6 Mahad al Hasana Burhaniyah(MHB):

MHB is another system of educating people by the 53rd leader in the midst of 2014 with the vision of continuing education as it is a lifelong process. As the 52nd leader used to say that you should not feel shy about learning to read Qur'an even at the age of 70 years. The beginning of this system was from Mumbai and within a period of about one and half years it has spread into some other metro cities too which has MSB schools. These courses are conducted in the evening during one's personal time for both aged men and women and anyone who wants to learn Arabic language, Qur'an reading, Arabic typing or develop their personality. Each course is of 10 sessions, twice per week. Besides this there are courses like Herb gardening cooking and home science to equip youngsters and prepare them for future life. Similarly for middle aged women who after certain age are free and have areas of interests are trained to use their hobbies in earning.

This system is in the process of development through which those areas of illiteracy in Quran will be covered along with the development of life skills.

Final Conclusion: After the complete study of the various systems of education which run under the leadership of the spiritual leaders of Dawoodi Bohras, it can be concluded

that these leaders have tried to cover all areas and age groups to educate their followers in Quranic studies. All the systems are controlled under one roof which improves the proficiency. The studies are not only related to reading and understanding Qur'an but these leaders have made efforts to bring the implementation of the teachings of Qur'an in the lives of their followers.

وَقَدْ نَزَّلْنَا
الْقُرْآنَ
عَلَيْكَ
مَدِينًا
مُحَمَّدًا